

Possess and Advance

When Martin Luther four hundred and thirty years ago, on October 31st, nailed the ninety-five theses on the church door in Wittenberg, he did it because he had a priceless possession in his own heart and wanted to help others to get the same possession—forgiveness of sins, peace and salvation. In the providence of God this event ushered in the Reformation with the blessings of the open Bible and the uncovering of the glorious gospel to noble and peasant. In the wake of the spiritual blessings that flowed from that event surged also countless material blessings which have come down through the centuries to us in our day.

"God's Word is our great heritage." As a Lutheran people and church in the direct course of Reformation blessings, we should be the first to recognize it. How rude are folks who, receiving most precious and favored gifts, do not recognize them as the gifts they are, but take them for granted as the most commonplace things. Let us thank God who has signally blessed us with a knowledge of His Word.

But as we sit with this heritage in our laps, we should not only thankfully rejoice, we should also fear and tremble. To have such a priceless gift as the knowledge of salvation when so many are going lost for lack of it puts a heavy responsibility on us. In the light of God's unmatched mercy towards us, it ill benefits us to despise those less favored. Rather we should urgently seek to share this saving knowledge with those in darkness. We should fear and tremble lest the Christ God has given us should bring us to judgement because we neither entered into possession of Him ourselves nor gave Him to others. History is full of cases where the candlestick has been moved, because those who had it neither used it themselves nor shared it with others.

It seems God is speaking to us in a special way now in our own church body. Through the special emphasis on evangelism we are urged to apply God's Word to ourselves, that we may see our heritage and go in to possess it. And now the United Mission Advance sets before us the debt we owe to the unchurched at home and the heathen abroad, who know not the heritage we have but which God meant for all. Through this appeal we are urged to share it. And only as we share it will we be able to keep it ourselves. Let us possess our heritage and advance it to other people, nations and generations. —A. K. H.

Lutheran Seminary Held in Saskatoon

This important gathering of laymen and pastors will be held in Saskatoon at Zion Lutheran Church, October 31. The program is as follows:

10.00—Address, "From a Balcony Chair at Lund," Dr. Paul H. Roth, president of Northwestern Seminary, Minneapolis, Minnesota.

12.00 noon—(Luncheon Meeting)
Address, "The Lutheran Church Confessing the Truth in a Confused World," Dr. J. R. Lavik, president Lutheran Seminary, Saskatoon.

2.00 p.m.—Address, "The Church's Mission in a troubled and devastated World," Dr. Rex R. Schneider, Luther College, Regina.

8.00 p.m. — Reformation Rally at Westminster United Church, Dr. Paul H. Roth, speaker.

The three speakers all attended the Lutheran World Federation, Lund, Sweden, this summer.

Power For This Hour

PASTOR RAYMOND OLSON, Evangelistic Director, Camrose Circuit

CHARACTERISTICS OF APOSTOLIC PREACHING

Let us continue to thank God for the emphasis that He has made our church especially conscious of for this year, Evangelism, a launching out to bring souls to Christ, in which preaching-evangelism plays such an essential part. Christ chose His twelve apostles and trained them for the work of preaching, which they in turn came to regard as their main work. The Christian Church ever since has been established and enlarged through strong preaching of the word. When Christ was about to leave the apostles, with the promise of power after that the Holy Spirit had come upon them, He gave them but one work to do: "Go ye into all the world and preach the gospel to every creature." It is well for us today, when there is so much that comes in the name of preaching, to go back to the Apostles and their preaching for our inspiration and instruction.

That they carried out their commitment well, and that their preaching was with effect and authority, can be sensed throughout the early history of the Church. But what was it that made their preaching such a power in their day? It was said of Christ: "Never man spake as He, for He speaks with power and authority." Much of this, as we shall see, was infused into the life and preaching of His followers.

First of all it was preaching backed up by a personal meeting with, knowledge and acceptance of Jesus as Saviour and Lord. This was the one great secret of their life and preaching. They had been with Jesus and had seen His glory. They had been eye-witnesses to His wonderful life, but especially His death and resurrection which are the two fundamentals of our Christian faith, and thus they became living witnesses of a living, resurrected Christ. John puts it this way (I John 1:1), "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . declare we unto you! "Their conversions differed and all had varied experiences of Christ, both of which colored their preaching, but in all their witnessing we find that central, essential truth: "Jesus as Lord and Saviour from sin." No sadder calamity can befall the church than to have any as its exponents who merely mumble what they have read or heard (head knowledge), and have not had this heart-experience of Jesus Christ. We cannot conceive of Peter and his preaching apart from his heart searching meetings with Christ; nor Paul apart from his spiritual upheaval on the Damascus road, after which he "straightway preached Christ . . . and all who heard him were amazed." Nor was it merely a one time meeting with Christ, but a continuous, progressive fellowship with Him. We see Peter and John: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, "That they had been with Jesus."

It was preaching backed up by prayer. In obedience to Christ's instructions they remained in Jerusalem, "praying," "waiting," for the fulfilment of His promise. They had come to realize the futility of self, and having been pulled up and out of the pit of fear and uncertainty by a resurrected, living Lord, they now

continued to look to Jesus "with one accord in prayer." Their preaching was prayer-conceived, prayer-born, and prayerfully brought. Acts 4:31 tells us "And when they had prayed . . . they were all filled with the Holy Spirit, and they spoke the Word of God with boldness." Do we try to teach and preach too much . . . and pray too little?

It was preaching not only with that utter dependence upon God, which led them to live so close to Him in prayer, but also with that sense of dependency upon the Holy Spirit. "And they were all filled with the Holy Spirit" . . . and they became as new men, authorative and fearless preachers of the Gospel. Now they became endowed with an understanding of Christ's words, plan and sacrifice, which they had never fully grasped before. What was dark and mysterious before, now became clear and full of life to them! What happened then . . . what took place then in their hearts and minds, what put pulsating life into their message and ministry can do so today, too, if, we as they, but "pray" and "wait" and in "faith expect" God to pour out His Spirit upon us.

It was Scriptural preaching. Not a hit-and-miss fashion of selecting a verse here and there and thus preaching upon it, thus uprooting scripture from its context, and missing the mark intended by God, but taking all of scripture as it is found. Peter first reads (or quotes) his text from Joel, and then preaches with such remarkable simplicity, clearness, and force, that they were pricked in their hearts and began to cry out, "what then shall we do;" and Peter was given the privilege every soul-seeking pastor craves, to point despairing souls to Christ! Yes, Peter's sermon was saturated with the Word of God . . . it wasn't Peter's learning, wisdom, or "theatrical tricks" that brought conviction that day, but simply and alone, the Word of God!

Their preaching was also doctrinal. "And they continued steadfastly in the Apostles' doctrine." So many casually remark today, as they hear one message after another: "Why, there cannot be anything wrong with his preaching, he preaches Christ." I wonder if that is the criteria by which we can judge whether Christ is preached or not, but rather, what is the teaching or doctrine underlying such preaching. Is it the Christ of which we know and preach, the Son of God and the Son of Man, the only Saviour from sin, or is it this great Brother Super-Man, Christ which is actually the thought behind much preaching flaunted before so many today? One cannot help but be impatient with such shallowness of those who say, "Why bother about doctrine, we preach Christ, and that is all that matter." Is it? It reminds me of water running wildly without banks to hold it in and to direct its course, or a man trying to plant a tree without roots, all that it comes to is a dead stump.

Whenever, and wherever, they preached we can sense that it was in the prayer and spirit of expectancy. They were seldom disappointed. They witnessed to Christ and "the Lord added to the Church daily such as should be saved." Have we, as they, not only grasped the opportunity for witnessing, but when we have seen the Spirit visibly at work, sought to carry

Sufficient in Christ

Read I Corinthians 1:4-8

"So that ye come behind in no gift" Many a Christian has been lastingly grateful that some loved one had accepted God's grace in Christ. It is an encouragement for us to continue to pray for the salvation of loved ones. And as each prayer is answered another reason for giving thanks to God is added to the many already valid reasons.

There is a constant enrichment that comes into life when we have open channels for God's grace. Paul especially mentions speech and knowledge. Our speech portrays the kind of persons we are at heart, not only in choice of words, but in tone and sincerity. Christ living in the heart effects the speech to the point that others who know us recognize a change and growth. It is a growth in grace. Babies in Christ receiving nourishment grow unto the stature of the fullness of Christ.

Our knowledge of Christ may be abundant, but dead. As he lives in the heart the knowledge of Him becomes alive and seemingly new. Longingly we seek to know Him better. Knowledge of Him relates itself to all other knowledge and makes it all seem richer and more meaningful.

The testimony of Christ becomes confirmed in you. By experience Christ is found to be true. You have proved Him. Therefore your testimony is strengthened and made secure. Your faith in Christ should stand out clearly in your life against the background of sin.

To know that Christ is sufficient is a most satisfying experience. He is sufficient now for the demands that we make on Him. There is complete forgiveness and peace and joy. As we have opportunity to give of ourselves in time, talents and means, we learn of Him. He prompts us to be willing. Though few of us have much we enjoy giving what we have and doing what we can.

This we do while we wait for the coming of our Lord. Having thus waited, practising a workable, living faith, we keep the faith steadfast till the end, and are found blameless in Christ.

Having found Christ to be sufficient in the day of judgement, and we lack nothing of that which we need.

—G. E. M.

through, and point that seeking soul to Christ? Yes, we should expect decisions everytime the Word is preached!

It was preaching also, that was unafraid, regardless of consequences to self, to expose and to openly condemn prevailing sins of church members of their day. Note Ananias and Sapphira, Simon the sorcerer, etc. I wonder if much present day slipshod, conscience-smudged, Christian living of our day is not due to the lack of fearless application of God's Word, directed at the consciences and lives of people today!

A number of other characteristics could be mentioned, but I have already transgressed on space. But are there these essentials at the heart of our preaching as pastors, and our testimony as Christians . . . a living experience of Jesus as Saviour and Lord . . . prayer . . . dependency upon the Spirit of God . . . filled to overflowing with the Word of God, doctrinal, expectant, and courageous? They, by their preaching, left many monuments, "living stones," souls saved to the Glory of God! God grant that our preaching, too, may always be crowned by His blessings and benediction.

Haagen Pastor A. K. Dec 1947

The Shepherd - Hyrden

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OUR PROGRAM OF EVANGELISM

Summer time is a very busy time for all. It is difficult to get any extra work done. The intention was to finish the first phase of our evangelism program by Pentecost. This has not been possible.

Now that the summer's rush is over we urge upon the Circuit evangelistic secretaries to speed the completion of all the survey work, and seek to get on with the witnessing and teaching phase of the work. This is very important. Last winter the survey work was hindered in many places due to impassable road conditions. Therefore it is urgent to make use of the time now to carry on the work. We direct this appeal also to the congregational committees whose responsibility it is, together with the Circuit director, to further this work. Let us pray and work while it is day.

UNITED MISSION ADVANCE

The last issue of The Shepherd featured this great undertaking of our church. Several thousand extra copies of this issue were printed and sent out to the pastors for distribution. In this way and through the many fine rallies held, the cause and challenge of Home and Foreign Missions as been brought to the attention of our people.

For many years our general budget stood at the same figure. Recently there was a slight increase. There has been and is now left, room for spontaneous over-the-top giving. The elasticity of our budget would tend to lift the vision of our people so that the grace of giving might grow in pace with new opportunities of service that might confront the church. That many congregations caught the vision was evident. The giving to the budget rose from about \$6,000 — \$8,000 some years ago to almost \$19,000 last year. Yet it is evident by the United Mission Advance that the doors of opportunity have opened faster than the congregations have grown in their mission vision.

That the vision has some what lagged is no doubt due to lack of spiritual coldness and indifference. However, that perhaps is not the main, nor certainly not, the only reason. Lack of knowledge of the need of missions may be the root of the problem. If that is true, the personal solicitation recommended by the leaders of the United Mission Advance, will afford a wonderful opportunity of placing the needs before each individual. This will open an avenue of placing the spiritual emphasis upon this advance, and through this emphasis of creating a greater conception of the task of the church, the means will be forthcoming. That is real advance. God grant in the future that the growth in the grace of giving may keep pace with the ever-increasing opportunity for witnessing at home and abroad.

W.M.F. Progress in Canada

1940 the W.M.F. raised	\$ 5,928.10
1942	9,069.96
1944	13,193.88
1945	16,706.21
1946	24,098.19

CAMROSE COLLEGE STUDENT WINS SCHOLARSHIP

The results of the grade twelve examinations at the Camrose Lutheran College were very satisfactory. It was gratifying that some of our students received recognition in the form of university scholarships.



One of the boys, Kurt Enkenhus of Dewbeury, had particularly fine results. His average for seven examination subjects was 93.14. He was offered a scholarship by the University of Alberta as well as a scholarship by Queen's University, Kingston, Ontario. He has accepted the scholarship from Queen's.

Kurt is a quiet and wholesome boy. He follows a motto that our students have expressed in one of their songs, "work and work hard, play and play hard." He appreciates the good fortune that has come to him and is quite modest about his remarkable results. In a letter received from him he writes in part, "Such a great offer leaves me awe-stricken but I know no credit belongs to me, rather I should thank God for it is truly He who has given me what ability I have and brought such good fortune upon me."

With such an attitude of mind Kurt will go far. We know that he is going to be successful in his line of work and we trust that God will continue to guide him in his quest for more knowledge and hope that he will make use of it to the glory of God and to the betterment of mankind.

TREASURER'S REPORT

(From Oct. 1, 1946 to Sept 20, 1947)

Receipts Oct. 1, '46, to Sept. 20, '47 \$2,394.74
Payments Oct. 1, '46, to Sept. 20, '47 1,893.31

Cheque Book Balance, Sept. 20, 1947 501.43
Add outstanding cheque No. 60 35.00

Bank Book Balance 536.43

Analysis of Receipts

Balance from former treasurer	\$ 379.63
Total Y.P.L.L. Contributions to Faith in Action	1,220.52
1946 workers' conference receipts	185.58
Gifts from individuals	213.06
Registration Bible Camp Workers' Conference	14.00
Evening collection Bible Camp Worker's Conference	50.17
Receipts from evangelism	13.42
	42.45
	30.00
	85.87

Saskatoon Circuit Bible Camp Insert payment	10.00
Circuit Assess. Bible Camp Con.	130.50
Received for Youth for Christ	105.41

Total Receipts \$2,394.74

Analysis of Payments

Parish workers' salaries	\$1,102.50
Bible camp workers' conference	289.99
Remitted to Youth for Christ	105.41
Travelling	78.50
Office supplies, stationery, corres.	83.25
Publicity	92.06
Luther League page in Shepherd	81.25
Miscellaneous (includes \$50.00 advance for evangelism now repaid)	60.35

Total payments \$1,893.31

Here Are the Facts

A total of 36 Luther Leagues have contributed a total of \$1,220.52. Some of them have given several times. Eight Luther League conventions have sent in contributions. However, when we consider that we have 89 Luther Leagues we realize that we are not even 50 per cent effective in backing up our own Faith in Action project. Will each Circuit president, in his own Circuit area of responsibility, take it upon himself to see that each local league participates in this venture of faith — particularly in our Faith in Action Sunday.

May we bring our gifts in the spirit of I Chronicles 29:9?

—M. S. Johnson, treasurer.

OBITUARY

Mrs. Gertrude Likness

Mrs. Gertrude Likness passed away at Jarrow, Alberta, on July 30, at the age of 86 years. She was born at Karimo, Norway, April 8, 1861, baptized and confirmed in her native Lutheran church. In 1885 she was united in marriage to Johannes Likness. They emigrated to South Dakota in 1886. In 1911, together with their ten children, they moved to Monitor, Alberta. There her husband passed away in August, 1931. In 1934 they moved to Irma, Alberta, where she resided until her death.

She leaves to mourn her departure: her ten children, Martin of Winter, Sask.; Sina (Mrs. B. Likness), Viking, Alberta; Dendrew of Irma, Alta.; Jane (Mrs. S. Hjelle) Marysville, Wash.; George of Fabian, Alta.; Ida (Mrs. T. Elness), Viking; Amanda, (Mrs. H. Lae), Viking; Selmer, Vancouver, B.C.; Julia (Mrs. O. C. Johnson) Camrose, Alta.; and Oscar of Irma, Alta. Also thirty grandchildren and eighteen great grandchildren. All the children except Selmer were present.

Funeral service was held at Viking Lutheran Church, the local pastor, I. J. Saugen, officiating. Many memorial gifts were given. Blessed be her memory.

Children's Chapel Radio Program To be Heard in Canada Also

"The Children's Chapel," a radio program produced by the Board of Parish Education of our church, by Bob Lee, a former commercial radio program director, will be heard in Canada over CFQC, Saskatoon (600 kc.) beginning on November 1st, at 9:15 a.m. The program is designed especially for children, and consists of songs and a dramatic Bible story each week. It also reminds children of the opportunities of the Sunday School At Home. Remember to tune in on Saturdays at 9:15 and hear this program.

Our Canada Parish Education Committee which has made this arrangement, hopes that our people will appreciate the value of this broadcast, and help to support it, financially. We would not want this new program to hurt our other broadcasts. But we believe that Sunday Schools, Ladies' Aids and other organizations will help to put this new program on the air.

It is hoped that this program can also be put on over an Alberta station in the near future. Arrangements are being made for that now. We are very fortunate to get this desirable time on the Saskatoon station beginning on November 1st. Will you pray that this inspiring and educational program may be blessed by God and help reach the souls of our children?

Above all, remember to tune in each Saturday at 9:15 a.m. to CFQC. Parish Education Committee, Canada District, G. Loken, A. K. Haugen and O. K. Storaasli.

Startling Figures

The total of Home Mission Aid given Canada District down through the years is \$268,000.00. The figures given in the last issue of The Shepherd indicate at what places this money has been spent. With some alterations where later figures are available, it totals \$268,000.00.

The fall Circuit convention of the Yorkton Circuit will be held in the Zion Lutheran Church in Buchanan on November 7, 8, and 9. The opening session will be on Friday afternoon, November 7, at 2 o'clock. The convention theme is Romans 5:1-11.

Peace River Circuit meeting will be held October 24-26 at Sexsmith, Alta. Pastor M. A. Dale, District president, will be present. Pastor Erik Haave will be installed at that meeting.

Pastor Osborne Olsen has now moved to Dawson Creek and is serving this point, together with Fort St. John.

Opening Week at S.L.B.I.

God has richly blessed the opening week at S.L.B.I. A real mission challenge was presented to us when Evangelist J. Carlson, formerly missionary in Bolivia, Missionary P. B. Stolee of C.L.B.I., Missionary M. Nostbakken of the Sudan and Miss Alfeld Kjorstad, parish worker in the Puget Sound District, were our guests. Evangelist Carlson, guest speaker at the opening service on October 1st, emphasized the three imperatives in our lives:

- (1) To get acquainted with God;
- (2) To get acquainted with God's day;
- (3) To get acquainted with God's rights.

The life and work of the people and missionaries in Bolivia, the living conditions and teaching system in the Sudan, the varied experiences and activities of the parish worker, have been vividly seen. God grant that from our midst many might see the fields ripe unto harvest and go forth into home mission or foreign mission work.

S.L.B.I. has an initial enrolment of 64 students. There have been a few changes in the staff. Miss Mabel Moen of Beaver Flat and Miss Gladys Storebo of Strongfield are our new cooks, and Mr. H. Beck of Prince Rupert is our new caretaker.

We ask our friends to continue to remember us with their prayers and gifts that this school might be used of God in the work of the kingdom.

—P. L. S.

Parish Education Field Work

Donald Hanson who travelled in the interest of Parish Education tabulates his work as follows:

Homes visited, 224; services conducted, 27; ladies' Aids attended, 8; students enrolled, 387.

Mission News

Missionary Gerhard Ostrem has received many requests from people living in the surrounding territory of La Aguada, Colombia, to come and teach them the Word of Life. The missionaries plan to penetrate into many towns on the plains.

* * *

The political unrest on the island of Madagascar still causes us great concern, not so much for the safety of our missionaries, as the future of the missionary work. The Malagasy church is disturbed, but we have confidence that the Lord of the Harvest will bring peace according to His plan.

(From the Missionary).

Parish Workers' Reports

(Continued from Page Four)

day School, Bible classes, Confirmation classes, and the other church activities, and He will teach us of His ways." There is the opportunity of teaching them and praying and trusting that they will "walk in His paths."

I enjoy very much my Thursday morning nursery class of pre-school age children. It's wonderful to see what a two and a half to five year-old child can learn. How they love Jesus!

Apart from this there is the office work. I wished that each one could spend a week with the local pastor and just see what there is to be done in the office. My mornings are usually spent in this work. Typing letters, filing, records, Sunday bulletins, publicity, parish papers, and other jobs. Yes, there is much to do and we can all help in some way or another. Never think its time for you to quit! It's time to work harder than ever. The fields are white unto harvest, but the laborers—where are they? They are only a few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest. Are you neglecting the call to go out and work for Him. We look forward with hope of having many more parish workers in our church here in Canada. Won't you join us? Thank you for your prayers and support.

—Amy Grue.

Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Wadena, Sask., Andet No. i October, 1947.

United Mission Advance —Hvad Er Det?

Av Philip S. Dybvig

Denne høst skrives og tales meget om "the United Mission Advance." Hva er det?

Det er det første samlede tiltak av hele vaar kirke for aa legge en større sum til de midler som staar til vaar hjemme-misjons og vaar hedning-misjons raadighet. Maalet er aa samle minst to millioner dollars, helst tre millioner. Til hva? Til et stort framstøt paa hedning-misjonsmarken for aa naa steder hvor ikke noe misjonsarbeide saa langt er blitt gjort, og for aa stryke det arbeide vi har begynt der ute. Og til et lignende framstøt her hjemme for aa naa flere og flere med evangeliet. De midler som innsamlingen vil skaffe til veie, blir delt like- lig mellom misjonen hjemme og ute.

Hjemme-misjonens del vil bli lagt til grunnfondet i vaar kirkes laanekasse, Church Extension. Denne kasse laaner penger ut til nye menigheter paa steder hvor Ordets forkynnelser hittil har vært lite hørt, helst paa nye steder.

Hedning-misjonens del vil bli brukt til aa gjenreise og utvide misjonens skoler, til fremme av lægemisjon og til aa begynne misjonsarbeide paa de mange steder paa vaare marker som vi saa langt ikke har naadd fram til.

Saaledes vil det sees at innsamlingen med rette bærer navnet "United." Den er et forenet, et samlet tiltak. Ikke bare fordi to av kirkens fornemste arbeidegrener har forenet sig i tiltaket, men fordi hele vaar kirke samler sig om det. Det var kirkens sist avholdte fellesmøte som ga hjemme-misjonen og hedningmisjonen instruks og myndighet til aa gaa i gang med innsamlingen. Og mange er de andre tegn som tyder paa at kirken staar samlet til dette store framstøt.

Videre er dette et misjons-tiltak. Hensikten med det er, som sagt, aa forkynne evangeliet hvor det før har vært lite kjent eller helt ukjent. Og det aa gaa ut i all verden for aa forkynne evangeliet, det er jo misjon.

Her i vaart eget land vil det bety aa reise Herren et hus i de mange nye byer og bygder hvor en økende befolkning bygger sig hus. Det er ikke nok at der i nybyggene reises butikker, apotek, garager, skoler—for ikke aa tale om "taverns"! Nybygget vil savne noe enestaaende viktig om ikke kirken finnes der. La nu oss som en evangelisk luthersk kirke gjøre vaart til at et gudshus reises i nybygget hvor hele Guds raad til frelse blir forkynt. La oss gjøre hva vi kan for at mange udødelige sjeler maatte vinnes for det evige liv.

Og nøden er saa visst ikke mindre ute i misjonslandene. Dr. Stavig, som ifjor var paa undersøkelsesreise i China, forteller at ute paa vaar mark i det land finnes mange, mange steder som forkynnelsen ikke har naadd fram til. Husk, at for vaare marker har vi alene ansvaret. Om ikke vi evangeliserer dem, blir det ikke gjort. Denne innsamling skjer for aa gjøre det mulig for oss aa utføre den oppgave som er vaar, paa bedre vis enn vi før har gjort det.

Det siste ord i navnet paa innsamlingen er "Advance." Det betyr framstøt — framgang. Tilbakegang bør være et ukjent ord i Kristi kirke. Der lyder parolen: "Gaa paa!" — "Gaa ut og forkynn!" — "Gaa ut og gjør alle folkeslag til disipler!" Jesus sier: "I er mine vidner." Slik lyder Herrens marsj-ordre til sin menighet. La oss

Flokken for Lammets Trone

Alle Helgensdagen — Matt. 5:1-12

Den store hvite flokk for Lammets trone skal vi tenke paa idag. Allehelgensdagen er festen til fedrenes minne i Guds menighet. Og det kan være godt for oss som bor i det lave, med all striden og sorgen og taarene, og imellom ogsaa med takken og gleden-engang naa og da aa faa litt aandelig høgfjellsluft, komme saavidt høgt op at vi kan orientere oss.

Jesus gikk op paa berget. Vi lytter til hans ord og ser med hans øyne. Han setter seg ned og vi flokker oss omkring ham. Naa vil han i en fortrolig stund gi oss utsyn over liv og død, over tid og evighet. Og han sier til oss omtrent som saa: Ser dere disse mennesker dernede? Se vel paa dem og lære dem aa kjenne. Se naa paa ham derborte. Ham vil jeg kalle "fattig i aanden." Han gaar aa tenker ringe om seg selv. Og han kjenner hver dag hvor langt han staar tilbake i barnslig lydighet. Jeg sier han er salig, for hele himlenes rike hører ham til.

Eller se paa henne derborte. Hun gaar der sørgende og ønsker saa inderlig at Guds naades lys og sol matte bryte inn over hennes sjel, og at syndens mørke blant menneskene maatte spredes, og Guds frelsende kjærlighet faa makt i de manges sinn. Jeg sier hun er salig tross i sorgen, for hun skal trøstes. Hun skal oppleve det hun lenges etter. "Det kommer alt, det kommer alt omsider. Her gjelder blot i tro aa holde ut."

Og der gaar en saktmodig—Han skal arve jorden. Og disse som hunger og tørster etter rettferdighet. Og de barmhjertige og fredsommelige og de rene av hjertet. De skal mettes, og faa barmhjertighet. Og se Gud.

Og her er der oen som har det ondt. De vil gjerne leve etter min vilje. For de elsker meg. Og deres høyeste ønske er aa leve og vandre som lysets barn. Men se det taaler ikke verden. Som den hater meg, vil den ogsaa hate disse mine venner, forlølge dem og gjøre dem ondt paa mange maater. Verden bakvasker dem som hyklere og egenrettferdige. Men det har naa ingen

"JEG ER BARE ET LITE HVERDAGSMENNESKE"

Det kan se saa uskyldig ut at et menneske sier eller tenker: "Aa, hva kan det nytte med mig! Jeg makter saa lite. Jeg er bare et lite hverdagsmenneske. Hva jeg evner, gjør hverken fra eller til."

Men nettopp fordi denne tankegangen kan ha et visst uskyldighetens skinn, tar Jesus i lignelsen om de fem talenter saa haardt faatt paa den; for den er ikke uskyldig! Fornærmet mutthet overfor Vaarherre fordi en ikke fikk mer, er en ond fristelse. Kronisk forsakthet fordi en er saa liten, er en ond fristelse, en sprekke hvorigjenem mange onde makter holder sitt inntog i sjelen.

La iss minnes: Om vi fikk lite eller meget, har i en viss forstand saa lite aa si. Hele vekten ligger paa troskapen. Og la oss minnes at forskjellen er mindre enn det kan se ut til, for baade til den som fikk fem og til de som fikk to talenter, sier Herren: "Du var tro over lite — ." Selv den som her i verden fikk mest, fikk bare lite sammenlignet med det som kommer.

—Skovgaard-Petersen.

være den lydig gjennom United Mission Advance! —Lutheraneren.

fare, for deres lønn skal være stor i himmelen.

Men naa ser vi opover. Og der viser seg da et annet syn for vaart blikk. Det er en stor skare iført lange hvite klær, og med palmegrene i sine hender — seierens tegn. Og deres aasyn straalere av unevnelig lykke og fryd.

Hvem er de? det er de som er kommet ut av den store trengsel. De har tvettet sine kjoler og gjort dem hvite i lammets blod. Naa er det ikke lenger noen sorg og trengsel aa merke hos dem. Der er ingen fattigdom aa kjempe mot mere. Ingen lidelse og nød. De er kommet gjennom trengselen og ut av den. De er trygge paa den annen side. av alt det som kan volde sorg, smerte og taarer.

Og ser jeg rett etter saa kjenner jeg dem jo igjen. Det er de samme mennesker jeg saa nede ide dype dale. Det er korsbærerne og stridsmennene i Herrens haer paa jord. Det er Guds frelste barneflokk dernede fra, hvor ogsaa jeg hører hjemme! Men ser jeg da rett, eller er dette bare en drøm? Nei, det er den skjæreste virkelighet, for "Dette sier han som er det troverdige og sanndrue vitne." Takk, min Here og Frelser! Takk for det herlige syn og dine gode og trofaste ord.

Naa gaar jeg trøstig ned igjen til mine brødre og søstre i dalen. Jeg vil ennaa en tid stride og kjempe og leve for deg. Og med din naadige hjelp søke aa vinne mennesker for det evige liv i Jesus Kristus.

Og naar saa mitt syn vil sløres iblant, og taarene bryte fram, fordi mitt hjerte er ondt og hindringene er mange, saa skal det skjønne syn du visste meg, atter tre fram for min sjel og "lokke smilet gjennom taarer fram."

Se saa venner! Naa fikk vi landkjenning og visshet for at kursen er rett.

Saa freidig fram i vaar Frelser navn!

Du som med dem paa veien var,
O Herre, Jesus Kristel! Av syne,
ei maa miste, Men i ditt ord,
Guds helgner lik, Maa være tro til
ende,
Dig bekjenne Og staa i himmerik
Med palmer høit i hende!

(Rev. Landstad 618,5)
—H. Arnholdt Strand.

"Kristendommen kan være bra for gamle koner og for barn," sa en ung mann, som holdt sig selv for aa være særlig godt opplyst. "Gar en i en kirke ser en at der er ti ganger saa mange kvinner som menn."

"Det er vel saa," svarte en gammel frue, "men gaar en i et fengsel finner en ti ganger saa mange menn som kvinner."

Korsets herlighet

Den blinde skotske prest Georg Matheson bad en gang: "Min Gud, jeg har aldrig takket dig for mine "torner." Jeg har takket dig tusener av ganger for mine roser, men ikke en gang for mine torner. Jeg har speidet frem mot en verden hvor jeg ventet erstatning for mit kors, men jeg har aldrig tenkt at netop korset selv er herlighet nok.

Lær mig derfor korsets herlighet. Undervis mig om tornenes verdi.

Vis mig at det netop er ad lidelsens vei jeg naar frem til dig.

Vi taler alt for mye om det som vi vet for lite om.

I Brennpunktet Falsk Resonnement

Der er neppe mere falsk resonnement paa noe annet omraade i livet enn paa religionens. For sann religion er nødvendigvis en aapenbaring fra Gud. Menneskets forstand, formørket og bedratt av synd, kan ikke resonnerere korrekt paa dette omraade uten guddommelig lys. Saa har vi da utallige religiøse synspunkter og teorier. Og alle er nødvendigvis feilaktige hvis de forkaster hva Gud har aapenbart.

Et av de mest almindelige og mest populære falske resonnement er dette at teologi og praktisk kristendom staar i motsetning til hverandre. Det er et merkelig men unektelig faktum at mange kirkelemmer og flere kirkeskoler som avfeir evangelisk og historisk teologi, Paulus og de andre apostlers inspirerte lære, likevel forlanger en vital, aktiv og praktisk kristendom. Og at vi maa opgi sann kristen tenkning for aa ha en praktisk kristendom som virkelig teller. Slik falsk resonnering ville ikke bli taalt paa andre livsomraader.

Ingen ville f.eks. vaage a si at kunnskap om vitenskapelig navigasjon skulle hindre en i aa navigere en baat. Størt mulig kunnskap i anatomi, fysiologi, bakteriologi og medisin har aldri vært en hindring for en læge i aa praktisere. Disse forskjellige tekniske og vitenskapelige kunnskaper er parallelle til "korrekt teologi." Og "korrekt teologi" er aa kjenne og tro sannheten om Gud, synd og frelse og oss selv. Slik kunnskap er like vital for aktiv og praktisk kristendom som de tekniske kunnskaper er for maskinisten, mekanikere, advokaten og lægen. Gud har aapenbart i Bibelen all den kunnskap vi trenger om seg selv og om oss mennesker, sin Sønn, vaar Frelser, vaart liv-og-død behov av frelse. Hvorfor sette op en falsk anti-tesis? Hvorfor stille op i motsetning til hverandre to ting som hører sammen? Hvorfor resonnerere falsk om den mest vitale interesse vi mennesker kan ha i tid og evighet? Kun de som mottar i tro hva Gud har aapenbart, har sant aandelig og sant praktisk liv overhode. De som forkaster sannheten om disse ting, og likevel pukker paa et "Rett kristenliv" — er lik de som vil høste uten aa saa, og som leter etter frukt mens de forsikrer oss at røtter er ganske unødvendige.

Det er et interessant faktum i historien og likesaa i vaar egen tid at de menn og kvinner som har betydd noe, og gjort mest i verden praktisk talt, har vært de med en tro som har tatt Gud paa ordet uten tvil og argumenter. Abraham var pionerenes pioner. Han grunnla en nasjon som har vist seg aa være den eneste i historien ingen — ikke engang Hitler kunne utrydde og ødelegge. Hva var grunnen til Abrahams praktiske suksess? "For hva sier skriften? Abraham trodde Gud." Paulus var den største teolog i historien. Var han ikke praktisk i all sin ferd? —H. A. S

Hvor søker du hjelp først?

Det er to maater man kan søke hjelp paa. Den ene er at gaa rundt til alle venner for til sist suffet at gaa til Gud. Den anden er først at gaa til Gud, og dette er den sikreste vei. Gud kan da siden kalde venner til din hjelp, hvis det behager ham. Søk først Guds rike og hans rettferdighet, og hjelpen vil da komme som en gave i tilgift. Den sikreste befrielse fra al nød kommer fra Guds haand. Utgyt derfor dit hjerte for ham!

—C. H. Spurgeon.

President's Column

NOT IN WORD ONLY

"Knowing that our gospel came not unto in word only, but also in power, and in the Holy Spirit, and in much assurance." I Thess. 1:5.

People who know the Lord Jesus Christ as their Saviour will not be content with a perfunctory hearing of the gospel from time to time. They remember all too well the admonition of the Lord, "Be ye doers of the Word and not hearers only." They know that unless the gospel empowers them in life and in service, they are resisting God's work in them. Notice how Paul, as he writes to the congregation in Thessalonica, tells the people that the gospel came to them not only in word, with power, as the Holy Spirit of God worked in the hearts of men, leading them to full assurance of His grace.

So we, too, in the Luther League, must be concerned about the power of the Spirit in the lives of men everywhere. Our "Faith in Action" movements were inaugurated to help bring the gospel with power into our congregations, so God's spirit can bring people to assurance. Under God there have come many blessings to our congregations as a result. Especially our parish workers have aided in visiting the sick and shut-in, conducting devotions and Bible studies at various meetings, and aiding in a multiplicity of other ways to make Christianity count in the lives of people. God has prospered this movement which was born out of the faith of the young people of our district at the Edmonton convention in 1944. There have been many changes in the personnel of our parish workers during this three years. But workers are still offering themselves willingly, and if God provides the financial requirements, it is hoped that additional workers can be added in the near future.

This year, November 9th has been set as "Faith in Action Sunday." We hope that every Luther League in our District will have a devotional program in which this work is described, prayed for, and supported with a Faith in Action Offering. While many Luther Leagues cannot have such a program on that Sunday, some Sunday near that time may prove just as satisfactory. Our District treasurer will see that local league presidents and local pastors receive Faith in Action offering envelopes again this year. Each month our treasurer must pay out \$110 or more in this program. Anyone can see how support is greatly needed to continue the work.

"Be not weary in well-doing, for in due season we shall reap, if we faint not."

—O. K. Storaasli.

WITH THE EDITOR

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17.

It is important that Christians hear the Word of God often and feed on His truths regularly. Our souls need spiritual nourishment just as much as our bodies need food.

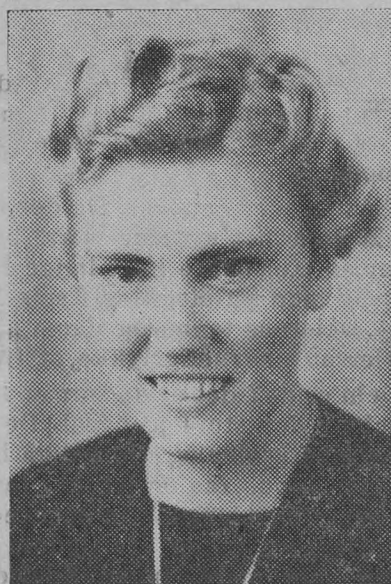
The food we eat is used up by our bodies to do our work—how do we as Christians use up the spiritual food which we take into our souls? Now, physically speaking, there is a limit reached as far as the amount of food that can be taken in is concerned. Usually there is also a definite relationship between the degree of work one engages in and the amount of food eaten. I wonder if there isn't a limit to the amount of spiritual food one can take in too—and, if there isn't a relationship between it and the amount of Christian activity (work) one engages in.

Food generates energy—energy can build up safely for a limited time only. If this energy is not released—there is danger. We as Christians have that power stored within us—we must put

YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

FAITH IN ACTION PARISH WORKERS



LUCILLE HANSON, Camrose



MARGARET BRAATHEN, Edmonton



AMY GRUE, Moose Jaw

Parish Workers' Reports

"Not that we are sufficient of ourselves, to account anything as from ourselves, but our sufficiency is from God." II Cor. 3:5.

How blessed to know that Christ is our sufficiency! I am so thankful that He created us in such a way that we have to depend on Him for all things and if we don't we fall. May God help us though we be weak in ourselves yet to be strong in Him.

As parish worker my duties consist of office work each morning and visiting homes and hospitals; canvass calls, follow-up and sick calls in the afternoon. It is with great joy in my heart that I am permitted to bring cheer from God's Word to those laid on beds of suffering and pain and to encourage the down-hearted and burdened mother in the home. Work with the L.D.R., Luther League and Sunday School is varied and interesting. It affords great opportunity to help youth with their many problems. As I look back upon my work at the close of day I marvel at the way this energy to work—to work for God.

Our Faith in Action projects are designed to help us to channel our spiritual energy into worthwhile and acceptable works. We need this energy release for our own spiritual safety. I think we should stop thinking that we are doing something for others when we help support a Christian project, and, realize humbly that we, ourselves, are the beneficiaries of any good that accrues.

Parish work is our major project now under our Faith in Action program. November 9th has been set as Faith in Action Sunday this year. Our financial commitments are heavy as you will see if you study Pastor Johnson's report for the year, (page two). About 50 per cent of our total income was realized from Faith in Action contributions and practically all of that went out as salaries to parish workers—and we have just touched the parish worker possibilities. We have three parish workers now—and we can use more. Leaguers, this is our own project—if we under God's guidance believe that it is a worthy work—then let us "do all in the name of the Lord Jesus"—to advance it! Pray for parish work and parish workers!

Prepare yourself for parish work if God so directs you!

Pledge your financial support to parish work!

—and then—let us thank God for the blessed opportunity that is ours to serve Him in this field. —L. S. O.

Christ leads. It is my prayer that I might always place my hand in the nail pierced Hand and follow my Saviour where He leads me. His grace is sufficient for my every need.

My heart has never before filled with such joy and contentment as I entered the service of parish work. Never before had I realized how white the harvest field and the wide open doors which lie before us. Christian reader, there is much work to be done immediately, soon our door of opportunity will close; can Christ then say of us, "Well done, good and faithful servant..."

—Lucille Hanson, parish worker.

It is good to know that He who "commands" us to go has also said: "For I, the Lord Thy God, am with thee, whithersoever thou goest." This "whithersoever" therefore includes parish work too. I surely am happy that I have had the privilege of going out in this field of service.

Outwardly my work here in Edmonton is much the same as in other places. To tell you what goes on within this Outward setup would mean a glimpse into what takes place day by day in the lives of individuals. Contacts made with folks who are strong in body but sick in soul; others who are sick, both in body and soul. It would mean taking you with me week after week to the side of someone who has been bed-ridden for years. Sometimes these visits end quite abruptly—God has claimed the life. Then comes the heart searching question: Have I been true to my commission? Will that person be able to say on the last day, "You didn't speak the Word plain enough for me to understand" or "You didn't tell me the truth."

It would mean following a newly converted in their new life—through the severest trials and testings that some have to meet. It would mean visiting homes and being told the "inside story" of the life lived in that home. But these things cannot be told and therefore we shall briefly glance through only the Outward program.

The mornings are spent in: 1) office work which includes: Making the Sunday bulletins; sending out the parish paper; writing special congregational letters; keeping of the records; keeping new and old addresses up to date, etc.; we also make copies of the radio messages and send to those who request it, as well as to those who contribute towards this work. 2) Studying for my Sunday morning Bible class and prayer hour. There are a number of hospitals

which take up much of the week. We are organizing our L.D.R. girls into teams to visit in the T.B. wards. More time can then be spent in home visitation. There are so many homes to contact for Sunday School pupils, for members in the confirmation class, and also for prospects for adult instruction.

Three nights every week are taken—quite often every night is filled. Bible study and choir rehearsal occupy two nights a week, the third being the night for L.D.R., Luther League social, Sunday School teachers' meeting, and Luther League executive meeting. A junior choir has also been started which meets once a week.

I am enjoying my work here in Edmonton very much, and I'm happy for the privilege of being here. My prayer is that God might be able to use me according to His will.

—Margaret Braathen, parish worker.

"And many people shall go and say 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law and the Word of the Lord from Jerusalem.'" Isaiah 2:3.

There are many people who have never been inside a church, here in our own Christian country. Many have never been asked. Many have never had the Word of God read in their homes! Every Christian should be awake to the opportunity of going and saying: "Come ye," but because of one's daily duties there is very little time for this "going out and calling in." This is part of the work and blessed privilege of a parish worker. I have enjoyed very much, though often with disappointments, the contacts that I have made in this "home visitation work," where God's abiding grace and strength are present and where His promise that His Word shall not return void becomes more real.

Hospital visitation is another way in which I am happy to be of a little service to my Lord. There are people sick in body as well as soul who need God's care and His words of comfort. Many receive it with joy but there are those who would rather not hear it. Pray for such. "Shut-ins" are also visited in their own home.

There are the Sunday School absentees. And so the parish worker is called on "to go and say 'Come ye, and let us go up to the mountain of the Lord, to the House of God, to Sun-

(Continued on Page Two)